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WILLIAM J. ROBINSON, M. D., EDITOR.

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THE JANUARY AND FEBRUARY ISSUES.

We shall cheerfully pay 25 cents for each and every copy of the January and February 1918 issues of THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY. If cash is not desired, books or pamphlets may be selected. A complete list will be found on advertising page.

We also need a few copies of February, 1917.

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The publishers intend soon to raise the subscription price of THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY to five dollars per annum. At the present subscriptions will be accepted at the old rate of four dollars per annum (ten dollars for three years) and subscribers may renew at this rate for as many years as they wish.

SEX HISTORIES

Readers are requested to kindly send in *sex histories*, brief or detailed, their own or those of their patients and friends, for the pages of THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY. Of course, when so requested, the writer's name will not be published. Or the communication may be sent in anonymously.

DISTORTED VIEWS ON PSYCHOANALYSIS.

DEAR DR. ROBINSON:

I was considerably disappointed to find you quoting a *New York Medical Journal* abstract of a paper by W. H. B. Rivers on "an interesting case of claustrophobia" (originally published in the *Lancet*, Aug. 18, 1917) without calling your readers' attention to the author's errors and fallacies. I had fondly imagined that after my papers in THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY such absurdities would not find room therein without at least some word of criticism from you.

Rivers is quoted as saying that the patient was treated by psychoanalysis "in which he was told that his trouble was connected with some sexual experience." Who told the patient this? Rivers or a self styled psychoanalyst? Genuine psychoanalysis never says anything so leading or suggestive to a patient. Any one guilty of such bad technique is not a psychoanalyst.

Rivers pats himself on the back saying that his method of psychoanalysis discovered the cause. But you will please note that Rivers did not cure his patient. He claims only that "much relief resulted." Had he penetrated deeper into his patient's soul he would in all probability have discovered sexual roots for the neurosis, infantile fixations, and cured his patient.

Rivers' assumption that "several severe illnesses probably gave occasion for the relegation of the memory to his subconscious" is a bit of theorizing which does not at all appeal to me as being either probable or intelligible inasmuch as it is contrary to all experience. If Rivers is right in this Freud's whole dynamic theory goes by the board.

I shall also avail myself of this opportunity to say a few words of criticism with reference to an unchallenged quotation (p. 87 of THE JOURNAL OF UROLOGY, February, 1918), from McDougall's book on "*Social Psychology*." McDougall says: "Freud would explain the direction of the sex impulse of man towards woman by the assumption that the male infant derives sexual pleasure from the act of suckling at his mother's breast. How, then, does the sex instinct of woman become directed towards man? How explain the fact that homosexuality is not the rule in women?"

Permit me to say that McDougall does not understand Freud because he (McD.) is only a theoretical psychologist, having no experience in the analysis of the normal or abnormal soul. In the second place, Freud never made the statement attributed to him by McDougall. Freud is not an idiot and would have seen the absurdity pointed out by McDougall. Freud has never thought it necessary to explain why the sex instinct of man is directed towards woman. All that Freud says in connection with this is that in the suckling of the infant, male and female, there is a kind of sexual pleasure, and this, I may add, fosters the heterosexual impulse of the one and the homosexual impulse of the other.

Believe me,

Sincerely yours,

S. A. TANNENBAUM, M.D.

For The American Journal of Urology and Sexology.

SEXUAL GRATIFICATION AND INSOMNIA.

He giveth his beloved sleep.

By Marie Carmichael Stopes, Sc.D., Ph.D., London.

THE healing magic of sleep is known to all. Sleeplessness is a punishment for so many different violations of nature's laws, that it is perhaps one of the most prevalent of mankind's sufferings. While most of the aspects of sleep and sleeplessness have received much attention from specialists in human physiology, the relation between sleep and coitus appears to be but little realized.* Yet there is an intimate, profound and quite direct relation between the power to sleep, naturally and refreshingly, and the harmonious relief of the whole system in the perfect sex-act.

We see this very clearly in the case of the ordinary healthy man. If, for some reason, he has to live unsatisfied for some time after the acute stirring of his longing for physical contact with his wife, he tends in the interval to be wakeful, restless, and his nerves are on edge.

Then, when the propitious hour arrives, and after the love-play, the growing passion expands, until the transports of rapture find their climax in the explosive completion of the act, at once the tension of his whole system relaxes, and his muscles fall into gentle, easy attitudes of languorous content, and in a few moments the man is sleeping like a child.

This excellent and refreshing sleep falls like a soft curtain of oblivion and saves the man's consciousness from the jar and disappointment of an anti-climax. But not only is this sleep a restorative after the strenuous efforts of the transport, it has peculiarly refreshing powers, and many men feel that after such a sleep their whole system seems rejuvenated.

But how fares the wife in this event? When she, too, has had a satisfactory orgasm, she similarly relaxes and slumbers.

But as things are to-day it is scarcely an exaggeration to say that the *majority* of wives are left wakeful and nerve-racked to watch with tender motherly brooding, or with bitter and jealous

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* The Editor has called attention several times to the intimate relationship that exists between insomnia and lack of normal sex relations. In a public address delivered March 7, 1913, (see Critic and Guide, April, 1913, p. 120), he stated that at least 75 per cent of all cases of insomnia were due to an improper or ill-satisfied sexual life.

envy, the slumber of the man who, through ignorance or carelessness, has neglected to see that she too had satisfaction.

Many married women have told me that after they have had relations with their husbands, they are restless, either for some hours or for the whole night; and I feel sure that the prevalent neglect on the part of men to see that their wives have an orgasm at each congress, must be a very common source of the sleeplessness and nervous diseases of so many married women.

The relation between the orgasm and sleep in woman is well indicated in the case of Mrs. A., who is typical of a large class of wives. She married a man with whom she was passionately in love. Neither she nor her husband had ever had connection with any one else, and while they were both keen and intelligent people with some knowledge of biology, neither knew anything of the details of human sexual union. For several years her husband had unions with her which gave him some satisfaction and left him ready at once to sleep. Neither he nor she knew that women should have an orgasm, and after every union she was left so "on edge" and sleepless, that never less than several hours would elapse before she could sleep at all, and often she remained sleepless the whole night.

After her husband's death her health improved, and in a year or two she entered into a new relation with a man who was aware of the woman's needs and gave sufficient time and attention to them to insure a successful orgasm for her as well as for himself. The result was that she soon became a good sleeper, with the attendant benefits of restored nerves and health.

Sleep is so complex a process, and sleeplessness the resultant of so many different mal-adjustments, that it is, of course, possible that the woman may sleep well enough, even if she be deprived of the relief and pleasure of the orgasm. But there are so many cases among married women in which sleeplessness and consequent nervous condition are coupled with a lack of the complete sexual relation, that one of the first questions a physician should put to those of his women patients who are worn and sleepless, is, whether her husband really fulfils his marital duty in their physical relation.

It appears that many medical men are almost unaware of the very existence of orgasm in women, or look upon it as a superfluous and accidental phenomenon.

Also, there is little doubt that the complete lack of sexual relations is one of the several factors which render many unmarried women nervous and sleepless.

In the case of the unmarried woman, however, the lack is not so acute nor so localized as in the case of the married woman who is thwarted in the natural completion of her sex-functions after they have been directly stimulated.

The unmarried woman, unless she be in love with some particular man, has no definite stimulus to her sex desires beyond the natural upwelling of the creative force. The married woman, however, is not only diffusely stirred by the presence of the man she loves, but is also acutely, locally and physically, stimulated by his relation with her. And if she is left in mid-air, without natural relief to her tension, she is in this respect far worse off than the unmarried woman.

Nevertheless, many unmarried women suffer from sleeplessness as a result of their celibacy, quite unconscious of its cause. The case of Miss B. might be quoted as an illustration. Miss B. was one of those girls (unsuspectedly numerous) who from her childhood had so manipulated herself that she had sexual indulgence in secret. Though her general health suffered in a variety of ways, she slept remarkably well. When she was over 26 she came in contact with a medical adviser who discovered her almost life-long habit, and under semi-religious influence she acquired sufficient self-control to break herself of it; but from that time onward her power of sleep was greatly reduced: the slightest noise wakes her, and she would be described by any medical man as a nervous subject. [Here we have to deal with a different factor. Giving up masturbation, unless replaced by normal sex relations, often gives rise to obstinate insomnia.—W. J. R.]

We are, however, only concerned here with the married woman. When she is left sleepless through the neglect of the mate who slumbers soundly by her side, it is not surprising if she spends the long hours reviewing their mutual position; and the review cannot yield her much pleasure or satisfaction. For, deprived of the physical delight of orgasm, (though perhaps, like so many wives, quite unconscious of all it can give) she sees in the sexual union an arrangement where pleasure, relief and subsequent sleep, are all on her husband's side, while she is merely the passive instrument of his enjoyment. Nay, more than that: if following every union she has long hours of wakefulness, she then sees clearly the encroachment on her own health in an arrangement in which she is not merely passive, but is actively abused.

Another of the consequences of the incomplete relation is that when stirred to a point of wakefulness and vivacity by the preliminary sex-stimulation (of the full meaning of which she may

be unconscious) a romantic and thoughtful woman is most able to talk intimately and tenderly—to speak of the things *most* near and sacred to her heart. And she may then be terribly wounded by the inattention of her husband, which, coming so soon after his ardent demonstrations of affection, appears peculiarly callous. It makes him appear to her to be indifferent to the highest side of marriage—the spiritual and romantic intercourse. Thus she may see in the man going off to sleep in the midst of her love-talk, a gross and inattentive brute—and all because she has never shared the climax of his physical tension, and does not know that its natural reaction is sleep.

These thoughts are so depressing even to the tenderest and most loving woman, and so bitter to one who has other causes of complaint, that in their turn they act on the whole system and increase the damage done by the mere sleeplessness.

The older school of physiologists dealt in methods too crude to realise the physiological results of our thoughts, but it is now well known that anger and bitterness have experimentally recognisable physiological effects, and are injurious to the whole system.

It requires little imagination to see that after months or years of such embittered sleeplessness, the woman tends not only to become neurasthenic but also resentful towards her husband. She is probably too ignorant and unobservant of her own physiology to realise the full meaning of what is taking place, but she feels vaguely that he is to blame, and that she is being sacrificed for what, in her still greater ignorance of *his physiology*, seems to her to be his mere pleasure and self-indulgence.

He, with his health maintained by the natural outlet followed by recuperative sleep, is not likely to be ready to look into the gloomy and shadowy land of vague reproach and inexplicable trivial wrongs which are all the expression she gives to her unformulated physical grievance. So he is likely to set down any resentment she may show to "nerves" or "captiousness"; and to be first solicitous, and then impatient, towards her whining complaints, or silent moroseness.

If he is, as many men are, tender and considerate, he may try to remedy matters by restricting to the extreme limit of what is absolutely necessary for him, the number of times they come together. Unconsciously he thus only makes matters worse; for as a general rule he is quite unaware of his wife's rhythm, and does not arrange to coincide with it in his infrequent tender embraces. As he is now probably sleeping in another room and not

daring to come for the nightly talks and tenderness which are so sweet a privilege of marriage, here, as in other cases, his well-meaning but wrongly conceived efforts at restraint only tend to drive the pair still further apart.

What must be taking place in the female system as a result of the completed sexual act?

It is true that in coitus woman has but a slight external secretion, and that principally of mucus.

But we have no external signs of all the complex processes and reactions going on in digestion and during the production of digestive secretions. When, as is the case in orgasm, we have such intense and apparent nervous, vascular and muscular reactions, it seems inevitable that there must be correspondingly profound internal correlations.

Is it conceivable that organs so fundamental and whose mere existence we know affects the personal characters of women, could escape physiological results from the intense preliminary stimulus and acute sensations of an orgasm?

To ask this question is surely to answer it. It is to my mind inconceivable that the orgasm in woman as in man should not have profound physiological effects. Did we know enough about the subject, many of the "nervous breakdowns," and neurotic tendencies of the modern woman could be directly traced to the partial stimulation of sexual intercourse without its normal completion in the orgasm, which is so prevalent in modern marriage.

This subject, and its numerous ramifications, are well worth the careful research of the most highly trained physiologists. There is nothing more profound, or of more vital moment to modern humanity as a whole, than in the understanding of the sex nature and sex needs of women.

I may point out as a mere suggestion that the man's sex organs give rise to *external* and also to *internal* secretions. The former only leave the glands which secrete them as a result of definite stimulus: the latter appear to be perpetually secreted in small quantities and always to be entering and influencing the whole system. In woman we know there are corresponding perpetual internal secretions, and it seems evident to me that there must be some internal secretions which are only released under the definite stimulus of the whole sex-act.

The English and American peoples, who lead the world in so many ways, have an almost unprecedentedly high proportion of married women who get no satisfaction from physical union with

their husbands, though they bear children, and may in every other respect be happily married.

The modern civilized neurotic woman has become a by-word in the Western world. Why?

I am certain that much of this suffering is caused by the *ignorance* of both men and women regarding, not only the inner physiology, but even the obvious outward expression, of the complete sex-act.

Many medical men now recognize that numerous nervous and other diseases are associated with the lack of physiological relief for natural or stimulated sex feelings in women. Ellis quotes the opinion of an Austrian gynecologist who said that "of every hundred women who come to him with uterine troubles, seventy suffer from congestion of the womb, which he regarded as due to incomplete coitus." And Porosz published some cases in which quite serious nervous diseases in wives were put right when their husbands were cured of too hasty ejaculation.

Sleep, concerning which I began this chapter, is but one of innumerable indications of inner processes intimately bound up with the sex-reactions. When the sex-rite is, in every sense, rightly performed, the healing wings of sleep descend both on the man and on the woman in his arms. Every organ in their bodies is influenced and stimulated to play its part, while their spirits, after soaring in the dizzy heights of rapture, are wafted to oblivion, thence to return gently to the ordinary planes of daily consciousness.

Contributed to THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY.

IS PLATONIC LOVE A NORMAL SOCIAL RELATION?

By E. R. NASH, M.D.

PLATO depicted a kind of social relation between men and women in which there was passionate affection and attachment without sensual feeling. This conception of Platonic love does not admit of the existence of sexual desires between the lovers. If such desires exist, whether expressed or not, they destroy the character of the sentiment which Plato describes as the only true love. In view of Plato's celibacy and his advocacy of a community of wives and goods in place of domestic life and private property, we may assume that the sentiment he described as love, represented his own sentiment toward the opposite sex.

There is one fundamental difficulty in discussing matters in which love plays a part: the impossibility of harmonizing the many conceptions of the complex emotions included under the generic term, love. To the discriminating mind and to the one who studies the nuances in expressions and what they mean, the word itself covers many different sentiments. There are vastly different sentiments involved in the love of God, the love of a sweetheart, the love of a friend, the love of a parent or child, the love of children in general, the love of a horse, the love of war, the love of life, the love of nature, of a bungalow in the woods, of green apples, of abstract qualities, etc. As we have no words or expressions which will interpret each of these sentiments, in using the generic term we may make it apply to any one of the sentiments included in the term. In only one of these forms or kinds of love is there any association in thought of sensual feeling; namely, the love of a sweetheart. When such thought association arises in regard to a friend of the opposite sex, that friend becomes for the moment, in the mind of the lover, a sweetheart. The friend may not recognize or accept such relation, it exists nevertheless in the lover's mind, while the thought association lasts. Once accepted by the friend, the new relation takes the place of the other, tho there never be the consummation of the desire or a reciprocal thought association.

In love there is a longing for the individual, thing or quality, which may be absent in mere liking, and which is the essential feature of the emotion. In the love of a sweetheart there is a longing, not only for the companionship, but also for the closest mental, physical and spiritual association with the other. The closest physical association is in the sexual embrace. In Platonic love there is a complete absence of desire for the physical association and therefore there cannot be in this love the same sentiment that exists between lovers and sweethearts. In this kind of love the sentiment is such as exists between friends of the same sex, the strength and depth of the sentiment depending upon the temperament and the closeness of association between the two. In two normal, healthy, virile individuals of opposite sex, a close mental and spiritual association may exist for a time in the true Platonic sense, but if they are normal, healthy and virile and there is no mental or physical obstacle to sexual relations, their close association will spur the desire for physical association which they have subconsciously suppressed, until it is beyond their control. The sex urge is a natural, instinctive phenomenon which cannot be suppressed at will, the physical demand and its mental interpretation

in desire come unbidden, and while lovers may suppress the expression of such desire they cannot suppress the desire itself. We are speaking here of normal, healthy, virile individuals, not of frigid women and impotent men who lack both potentia and libido, or of those abnormal individuals whose sexual energies have been diverted into abnormal channels, or of those equally abnormal persons who have schooled themselves into a fear or disgust of the sexual act. Such abnormal persons can maintain social relations such as are depicted by Plato, indefinitely, and to such, Platonic love can exist as a normal social relation. But Platonic love does not contemplate or presuppose such relations between abnormal persons. It can exist between perfectly normal individuals for a time as has been explained, and more or less permanently under exceptional circumstances. In the vast majority of cases where such relations are said to exist it is not a pure Platonic love, devoid of sexual feeling, but a love in which the expression of desire is suppressed, or where obstacles to its consummation exist.

A few examples showing exceptional circumstances under which Platonic love between normal persons has been maintained, will be given. (1) A man of 30, whose wife has been in the lunatic asylum for the past five years, has as his housekeeper the younger sister of his wife. The man and his sister-in-law have become close associates and lovers, but he declares he has never had any desire for physical association with her, tho he does not deny that he has had such association with other women.

(2) A couple have been living together for several years as brother and sister. Tho living in closest intimacy together, his sexual desires are gratified by another woman for whom he has only a physical affection, which is reciprocated in kind by her. This woman is married, adores her husband, but for her sexual gratification she prefers her paramour.

(3) A music teacher, finding his wife unfaithful, left her and became a misogynist. He found delight in the progress made by an exceptionally bright pupil and with the sole thought that he would develop her into a great musician he adopted her as his ward. In their constant association he gradually lost his hatred for women, developed an intense desire for her companionship and a passionate love, devoid, however, of sensual feeling. She has reciprocated that love in kind, and altho she calls him daddy, their relations are those of lovers. I cannot give the ages of these two, as it might reveal their identity. Both are well known in musical circles.

(4) A machinist lost his leg through the carelessness of a young woman, a fellow employee. After he recovered she married him, but on the wedding night developed an uncontrollable repugnance to sexual congress with a maimed person. He has never insisted upon sexual relations and they live as happily as two lovers can live, without such relations.

(5) In a somewhat similar case the man has a physical defect which makes him an unacceptable mate. In this case husband and wife relations are maintained without the formality of a legal ceremony. The woman is masculine in type and manners and the two are like intimate chums of the same sex.

The first case presents the nearest approach to true Platonic love. Here the natural affection existing between relatives who are interested in the welfare of each other, has been strengthened through close association, a gradual sense of dependence upon each other, and finally a longing for each other's company. In the woman there is probably an inhibition of sexual desire for the man, caused by a moral regard for her sister's marital rights. He declares that he considers himself released from his conjugal obligations, but he is not attracted to his sister-in-law physically, has never kissed her or held her in his arms, yet he feels keenly her absence, and is unhappy when she is not around him. In the second case the woman is probably frigid and unemotional, as she does not object to her lover's sexual association with the other woman. She does not understand the sex urge, but believes that there exists on the part of the man a sex-need which must be relieved, and the gratification of the sexual desire can be accomplished without the sacrifice of his love for her. He says he has no regard for the other woman, visits her only under sexual stress, and when this is past he rarely thinks of her. In this case the underlying causes for the inhibition of sexual desires are probably her frigidity and his knowledge of this condition. In the third case, misogyny and the complete suppression of sexual desires following his experience with his unfaithful wife, will account for the absence of such desires on his part. His mate is abnormal in her sexual life. Her desires were formerly aroused and automatically gratified when reading erotic books. Now the same result is produced when playing or hearing certain musical compositions. At such times she experiences the turgescence, orgasm and reaction of normal intercourse, and this can be repeated several times if the same or similar compositions are played. She likes to be kissed and embraced but she cannot conceive of gratification of sexual desire through physical

contact. She says she does have such desires, but these are relieved by playing the compositions which, she knows from experience, will cause gratification. In the reaction there is a sense of satisfaction and a feeling of lassitude. Some compositions quieten her desire, but she will not play these when in an erotic mood unless she is tired or wants to avoid the fatigue following gratification. This case illustrates the diversion of sexual energies into abnormal channels. There are many such cases among so-called intellectuals. Some experience an orgasm when alone, engaged in certain mental work; others only when in the presence of the opposite sex. Occasionally the individual is so engrossed in the work that the orgasm passes unnoticed until the satisfaction and lassitude of the reaction is experienced or emission has occurred. Such barely conscious or unconscious orgasms may also occur when the mind is not wholly engrossed in work, even when at rest. They are then similar to nocturnal emissions.

The desire for the close association with a single inidividual having similar tastes, is much stronger among highly intellectual persons than among others. When such association occurs between persons of opposite sex intimate companionships are formed upon the basis of like tastes, ideals and purposes, and these may result in an intense attachment without sexual desires directed to each other. Such desires may exist in these cases as in any other, but their gratification does not require the association with any particular person, and it may be accomplished unconsciously, or subconsciously, through the merest touch, as of the fingers, ordinary conversation, or the presence alone of the associate, or of some other person. In these cases there is no thought of sexual congress, no desire for bodily contact, no sex need for any particular person. It is in such cases that true Platonic love is possible, and when it does occur it becomes a normal social relation. These persons are, however, abnormal in their sex life. Normal sex life demands normal sexual relations, tho love is not a necessary concomitant of such relations. Normal love between persons of opposite sex, not merely affection or friendship, but love, such as exists between lover and sweetheart, includes the physical as well as the mental and spiritual longing for each other. It is possible to conceive of an attachment between friends of opposite sex, so strong that there exists a longing for each other as urgent as for food or drink. And if they possess normal sexuality, the physical longing for each other will sooner or later arise, in spite of their efforts or subconscious determination to suppress it.

This has been the experience of many so-called intellectuals in whom the sex urge has been diverted or perverted. Some of these persons never experienced a longing for physical contact with a particular person of the opposite sex, not even a desire for normal sexual congress, until some incident occurred which instantly changed their sexual life. A woman writer who had maintained intimate Platonic relations with a journalist for years, in a moment of erotic ecstasy, threw her arms around him in a passionate embrace. She said she was unconscious of her act and might have done the same with anyone who would have been at her side at the moment, or even with any inanimate object. The man returned the embrace and developed a sudden longing for her physical association. The man had become accustomed to barely conscious orgasms without emission by day and nocturnal emissions without lascivious dreams at night and had not experienced a normal libido in many years. Her act aroused the libido and a longing for physical association with her. She declares that she had not the slightest sexual desire but submitted to him as she felt that she was responsible for his new longing. After this experience their platonic relations ceased and they maintain marital relations although both say they rarely indulge in sexual congress as the orgasms occur in the course of their work as often as before. The libido is aroused by physical contact as a kiss, embrace or handshake, but it does not occur without contact.

Most of the cases of Platonic love between healthy, virile individuals are really pseudo-Platonic, the physical longing being deliberately suppressed, or by tacit understanding, every expression of that longing, in word and action, being avoided. The term is also misapplied to cases in which every element of love, such as exists between lover and sweetheart, is present, but the gratification of desire is thwarted by circumstances. In true Platonic love the element of sexual desire is compatible with friendship but not with love. The distinction between the two relations, friendship and love, is clear. In friendship there is absent the yearning and longing for the object of his affections. In love the mere presence of the loved one produces a sense of contentment and happiness far different from the association derived from the association of a friend. Friendship may indeed be so strong that the friend will make every sacrifice that the lover would make, but the spiritual yearning is not there. Such friendships between persons of opposite sexes—called Platonic friendships—are not rare. It frequently happens that there is Platonic friendship on the one side and true

love or pseudo-Platonic love on the other. This relation passes for Platonic love, altho there is absent the essential element of love on the one side, and there is present the physical longing which deprives it of the character of Platonic love, on the other. Moreover, in Platonic love there must be a mutual attachment, a condition which need not prevail in the ordinary conception of love.

If we restrict the term Platonic love to cases in which there is complete absence of sexual desire, then such relations can exist normally only in abnormal persons; a frigid woman and an impotent man in whom both potentia and libido are lacking. If we include cases in which the desire exists but its gratification is diverted or perverted, the individuals in these cases are likewise abnormal. Platonic love may exist as a normal social relation between normal persons under exceptional circumstances, as when inhibiting influence prevents the normal gratification of sexual desires with each other, when the desires are directed toward some other person more acceptable sexually, or when there are strong intellectual and spiritual attachments but weak sexual desires. In most cases Platonic love, if it existed at all, soon loses its Platonic character for the sex need will arise at times in every healthy, normal, virile individual, and it will be naturally directed toward the person for whom there exists an intellectual and spiritual attachment, provided, of course, that person is acceptable sexually. The conclusion that can be drawn from this paper is, that Platonic love can be a normal social relation among abnormal persons or under abnormal circumstances; it can not be a normal social relation among normal persons under normal circumstances.

Contributed to The American Journal of Urology and Sexology.

PHALLIC SYMBOLISM.

By the Rev. A. E. Whatham.

(Continued)

IV.

The Tree.

In his said letter Prof. Skinner asked,—"What proof have you that trees are regarded very often as the residence of male deity, but 'are universally viewed as the symbol of woman.' "

The above is another question in Prof. Skinner's letter that filled us with amazement, for equalling the universality of the tree of life, is the universality of the thought that this tree is a fruit bearing tree, that is to say, a female tree.

Says Sayce "The palm was the sacred tree of Babylonia" (Hibbert Lectures, p. 238), and we know by the seals and tablets alone that it was the female palm which the Babylonian-Assyrians worshipped. Of these numerous representations Ohnefalsch-Richter produces an excellent example in the conventionalized female palm-tree showing its fertilization by a winged divinity with an eagle's head (Text p. 92; Ward, ib. 231). Barton connects Ishtar with this palm tree (SO, p. 98), and we know that this mother-goddess was represented as dwelling within the tree of life, which was variously represented by the cedar, the palm, and the vine (Sayce-HL, p. 238; cf. 240).

In Egypt it was the same, the sky mother-goddess, Nut, was also a tree-goddess, and is so pictured, since, from the midst of a sycamore tree, she is shown giving out both the bread and the water of life, indeed, she is called, "Lady of the Sycamore (OR, p. 101, pl. 71, fig. 1; 72, fig. 3). Prof. Koenig says that "The word Ashera came in later times to be used mainly as the name for the symbol of this goddess, namely a tree, in allusion to the fruitfulness of the life of nature" (Symbol—HDB, Vol. V.).

It was the same with the Cretan mother-goddess who is shown on a signet ring discovered by Schliemann near Angora sitting under a female palm-tree and handing to an attendant a three-branched pomegranate stem with a pomegranate on each stem (*Myceane*, p. 354). These pomegranates themselves are a female phallic symbol, the palm on this seal being still further evidence that a tree was a universal symbol significant of woman.

We must not, however, leave this last incident without alluding to the custom of sitting under a sacred tree in order to derive

inspiration from its miraculous character. Trumbull reminds us of the "Booddha-drum ("*Tree of Knowledge*"), under which for six years sat Sakya Sinha, in meditation, before he attained to Booddhahood (ib., p. 156). So also sat "Deborah, a prophetess .....under the palm-tree of Deborah (Jud. 4.4, 5), the inference being, says Barton, "that the palm was sacred, and that it helped her inspiration to be near it" (SO, p. 89). Barton further thinks that there is reason to believe that the tree of knowledge in Gen. 3, was a date palm, and to this end he cites the Book of Enoch, where we are told that Enoch "visited Paradise and found the tree of life was a date palm" (ib. p. 91).

Trumbull says "The tree, or bush, is a universal symbol of the feminine in nature, but, unfortunately, the only proof of this fact he here offered was "in the tree or brush-topped pole as the symbol of Ashtaroth," which was worshipped in conjunction with "the pillar or obelisk as the symbol of Baal" (ib. p. 214), symbols he accepts as being respectively significant of wife and husband, otherwise the male and female principles of nature.

It would have been better had Trumbull omitted the words "or a brush-topped pole," in his explanation of the character of the Asherah. So far as we know there is no evidence whatever for assuming that the Asherah post, as representing the tree-goddess Asherah was "brush-topped." W. R. Smith, whom Trumbull refers to, quotes Deu. 16. 21, "Thou shalt not plant thee an ashera of any kind of wood," etc., on which he says that the Asherah must therefore have been "either a living tree or a tree-like post, and in all probability either form was admissible" (RS, p. 171(1st ed., 187, 2nd ed). But Smith denied that the Asherah as worshipped by the Israelites was the symbol of a female deity, being nothing more than "a general symbol deity which might fittingly stand beside the altar of any god." He, however, admitted that if the Hebrews had worshipped a god and a goddess at the same sanctuary," and if the two sacred symbols at the sanctuary were a pole and a pillar of stone, it might naturally come about that the pole was identified with the goddess and the pillar with the god.' He asserted, however, that "There is no evidence of the worship of a divine pair among the older Hebrews," adding, "it is plain from Jer. II.27 that in ordinary Hebrew idolatry the tree or stock was the symbol not of a goddess but of a god."

In the course of this reasoning Smith admitted that it was not surprising that in one or two late interpolations at a time when "all the worship of the high places was regarded as entirely foreign

to the religion of Jehovah, the Asherim should be regarded as the female partners of the Baalim; that is, that the ashera is taken as a symbol of Astarte (Jud. iii. 7," p. 172, 1st ed., 189 2nd ed.).

Unfortunately all this argument of Smith is based upon his later view that "the opinion that there was a Canaanite goddess called Asherah, and that the trees or poles of the same name were her particular symbols, is not tenable." We say, *unfortunately*, because later research has established the fact of the existence of a definite goddess Asherah whose reality Smith himself had earlier conceded in his statement that at Canaanitish high places, "Baal, the male principle, was worshipped in association with the unchaste goddess Ashera, the female principle of nature." He added that the word Ashera, "sometimes denotes the goddess, sometimes the tree or post which was her symbol' (Baal—*Ency. Brit.*, vol. II, p. 175, IXth ed).

Under "Asherah" (HDBs, p. 56), Prof. Kennedy tells us that in the last few years a variety of monumental evidence has come to light....showing that a goddess Ashirat or Asherah was worshipped from a remote antiquity by the Western Semites."

Prof. Kautzsch refers to the goddess Asherah as a deity "whose existence appears to be now placed beyond doubt by the Tel el Amara letters" (*Rel. of Israel*—HDB, Vol. V). Prof. Paton refers to the name of this goddess as met with in these letters, but he says that the phrase as there met with, "Abd-Ashirta, 'servant of Ashera,' as compared with 'Abd-Ash-ta-(ar)ti,' 'servant of Ashtart' also there met with, "shows the equivalence of the two names" (*Canaanites*—ERE, Vol. III, p. 186). He thinks, however, that the Ashera was one of the sacred posts which surrounded the sanctuary of Ashtart and that they were early identified with the original goddess Ashtart to whom subsequently the name Ashera was given equally with Ashtart (ib.; cf. Vol. II, p. 117).

In the Ma'sub inscription there might appear to be some justification for Paton's view, for here we read of "the Astarte in the Ashera" (Smith—RS, p. 188), and Barton claims that the last name "is equivalent to 'sacred enclosures" (SO, p. 248). There was found in Cyprus a censer in the form of a conical dovecote made to represent the trunk of a tree. On one side we see Astarte in a niche, and on the other side several doves (*Ohnefalsch*—Richter, ib. p. 165f; *Ezekiel*—Polychrome Ed., p. 110). Here is an example of the goddess Astarte in her Asherah symbol, otherwise, in her symbol called "the Asherah."

This example, however, does not show that there was no goddess termed "Asherah," it only shows that the object viewed as the abode of a female divinity was given the same name as a particular goddess, providing, of course, that there was such a goddess of this special name, a name, however, in this case different from the inhabiting goddess. In Jud. 3.7, we are told that Israel forgot Jehovah "and served the Baalim and the Asheroth," plural of Asherah. Many scholars have assumed that here Asheroth is a mistake for Ashtaroth, plural of Ashtoreth, the Phoenician Ashtart and Greek Ashtarte, cf. Jud. 2.13, "they forsook Jehovah and served Baal and the Ashtaroth."

W. R. Smith assumed of the passages in the OT which refer to a goddess "Asherah," that they are of a late origin, and that the mention of this divinity as an actually existing deity arose from the confusing symbol of Ashtart, that is to say, the Asherah, with the goddess herself, that is, Astarte (RS, p. 189).

That Smith made a mistake in assuming that the symbol Asherah, as apart from a goddess Asherah, was in later times confused with the goddess Astarte, or rather Ashtart, so that Asherah became a proper name and was used in place of Ashtart or Ashtoreth, is shown in the fact that as early as the Egyptian XVIIIth Dynasty (1500 B.C.), a goddess Ashirat, otherwise Asherah (Jeremias, ib. Vol. I, p. 350), was worshipped in Canaan. A tablet from Taanack says, "If the finger of the goddess Ashirat shall indicate let one observe and obey (Paton, ib. II, 186). Further, the Babylonian Ishtar is herself called "ashirat ilani," that is, "Asherah, the musterer of the gods," if, as Kennedy, Paton, and others, tell us, Ashirta or Ashirat represents the Hebrew goddess Asherah. The conclusion of all this is that the "prophets of the Asherah" (I K. 18. 19), are not the "misty personages" Smith assumed them to be, since their goddess had vessels for use in her service, as much as Baal had vessels for his service (2 K, 5). Barton tells us that during the Tell el Amara period we constantly hear of a Canaanite chieftain, or King Ebed-Ashera, or, as Paton puts it, Abd-Ashirta," servant of Ashera" (SO, p. 246; *Archaeology and the Bible*, p. 113; ERE, Vol. III, p. 186). We cannot but think that the evidence now produced confirms the conclusion of Prof. Kennedy, that in the earliest period of the Semitic occupation of Canaan the goddess Asherah, or Ashirat, only later but still early Asherah, shared with Baal the chief worship of the immigrants, the place of Asherah being "later usurped by Astarte" (ib., HDBs), or perhaps more correctly, Asheroth, the Phoenician

Ashtart, and the Greek Astarte. Asheroth, however, as we have shown, only partially usurped the place of Asherah, for, as the evidence has shown, this goddess still retained her identity amongst the Hebrews as a personal deity as well as the mere name of the symbol of another mother-goddess, Asheroth or Astarte. It seems to us that the difficulty of this whole problem which we have here attempted to settle originated from the fact that the term Asherah was not only employed to designate a goddess of this name, as well as the symbol of this goddess, but also from the further fact that the symbol or habitation of other goddesses, such for instance as Astarte, was also designated by the name Asherah. Notwithstanding, however, that these facts have tended to make the problem somewhat involved, we feel that our examination of this point just concluded has so far straightened out this matter that it can now be clearly seen that there was from the earliest time amongst the Semitic inhabitants of Canaan a goddess of the name of Asherah with her wooden symbol bearing the same name, a symbol, however, which sometimes took the form of an anthropomorphic image of the goddess (I K.15.13; 2 K.21.7; 23.6).

The Asherah symbol was never represented by a living tree, but rather, when it was intended for a tree and not an anthropomorphic image of the goddess, it was a tree-trunk or wooden post indicative of a tree, the upright position of which was accomplished by sticking it into the ground like a flagpole or Maypole. In the passage quoted by Smith (Deu. 16.21), there is, therefore, no reference to any *planting* of a live tree. When Micah 5.14, says, "I will pluck up thine Asherim," this passage explains that quoted from Deuteronomy, showing that it means no more than the erecting of tree-trunks, or wooden posts or poles indicative of a tree, that is to say, of the tree-goddess Asherah or Asheroth, a kind of planting frequently seen on Babylonian seals (OR-Kypros).

In his "*Short Studies in the Science of Comparative Religions*" (1897), Forlong quotes from Cheyne's letter to the Academy, May 13th, 1893, "the question of the Asherah being a pole or post—the conventionalized form of a the sacred tree, is finally settled by O. Richter, in his great work on Cyprus. . . . though a post, it is also applied to a goddess, a man being called, "servant of Asherah" (p. 365). In his last work published in 1907, "*Traditions and Beliefs of Ancient Israel*," Cheyne refers to Baal's "divine companion, who is often called Asherah" (p. 24, 378).

It has taken long for scholars to recognize that the Hebrew Asherah was a tree-goddess, and that her representative symbol,

a tree-trunk or a wooden post or pole indicative of a tree, was known by the same name as the goddess herself. Both of these points, however, are fully recognized to-day, and we can but trust that what we have here said will add to the confirmation of this conclusion.

Prof. Skinner doubted our ability to prove that a tree was universally recognized as the symbol of woman. We cannot but think that what we have now said about the tree as a feminine symbol so recognized in Babylonia, Canaan, and Egypt, will be accepted by him and others as having fully met his doubt to the establishing of our contention, and we now close this section with a few further comments and one or two brief illustrations, which we present under another sectional heading.

[*To be continued.*]

SEXUAL PRECOCITY IN THE MALE. *

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SYMPTOMS.

In sexual precocity of the male we observe as the most striking feature a premature, disproportionate and excessive development of the genitals to the size of those of the full grown man, and also an early development of the secondary sexual characteristics, such as the growth of hairs ad genitalia, ad anum, in the axillæ, on the face, and, to a lesser degree, on the remainder of the body, particularly on the extremities; the voice deepens, and in the majority of the cases an increased development of the whole body in length and width with a voluminous musculature (herculean type) and certain psychic features have been noted. This excessive growth, however, is only temporary and the final size of body is not abnormally large, but generally subnormal, since the ossification of the epiphyseal cartilages often occurs prematurely. Thus we observe somatically the ordinary signs of puberty, but at an abnormally early age. In a number of cases this or that symptom was wanting; occasionally there existed obesity.

Whilst in the female at the normal, as well as at the premature age, the time of the gradual onset of the new secretory functions of the sexual glands, that is, the expulsion of a mature ovulum can be determined more or less accurately, due to the accompanying

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* From a paper published in *Am. Jour. Dis. Child.*

process of menstruation, in the boy the time of the beginning of the secretory function of the sexual glands as manifested in the nocturnal pollutions, ejaculations and spermatogenesis, remains as a rule unnoticed. However, the growth of the testes and the penis as a local sign of sexual ripening and the rapid development of the secondary sexual characteristics serve as a more or less reliable symptom of the approaching germinative secretion, the functional capacity.

According to Neurath's publication, only a few cases of precocity in boys described in the medical literature are to be found exact data as to the onset of emissions and ejaculations of semen.

White, for instance, describes a case of a boy who, at the age of 2 years, practiced masturbation with resulting ejaculation of sperma. The 13-year-old boy, yet without crines pubis, reported by d'Outrepont, impregnated a girl 9 years old, who still was without the slightest sign of puberty. This latter case demonstrates the well recognized possibility in the female of a very early ripening of impregnable ovula long before the onset of menstruation. Pellizzi in his cases likewise demonstrated the presence of spermatogenesis.

In the majority of the more pronounced cases the excessive and rapid growth of the body had begun during intra-uterine life; whilst the premature and rapid development of the genitalia generally took place only some time after birth. On the other hand, sexual prematurity may commence during intra-uterine life, as boys and girls were born with unusually developed sexual parts that afterward continued developing.

In striking contrast to the premature development and excessive growth of the body in precocity is the persistence of the psychic functions in their infantile stage in most cases. Whilst under normal conditions at the period of physical puberty there sets in also a psychic one, a deep psychic alteration and transformation, a period of "storm and stress," often a tendency toward dreaming and reverie, this is not so in cases of prematurity. The children affected may be physically many years in advance of their age; the mind, however, corresponds, as a rule, to the real age; their behavior is childish, but the premature awakening of the vita sexualis lends it a peculiar color. Rarely does the psychic progress take place *pari passu*.

In other instances there exists a delayed mental development, a debility, imbecility or even idiocy, as in the cases of Moreau, Hofacker, Hudoverning, Woods, Ziehm, Morse and the 2-year-old

boy mentioned by Heller. Of course, in case of pre-existing weak-mindedness, neither in normal nor in premature puberty could any better development of the psychic functions be expected from these biologic processes.

In imbecile and idiotic children the genitalia more often are retarded (Heller) in their development, kryptorchism being here a very common manifestation of degeneracy. In precocious boys often there exist strong sexual impulses, and occasionally masturbation is mentioned. These facts call special attention to the pedagogic side of the subject.

Excessive sexual impulses in early childhood may, in tainted neuropathics, exist previous to the anatomic development of the generative organs, and independent of physiologic processes; such sexual sensations, premonitions and impulses may then lead to severe masturbation and aggressivity. The occurrence of these isolated, excessive sexual impulses as a result of cerebral (central) processes without adequate peripheral causes represents a type of partial, namely, psychic precocity, included in the term "sexual paradoxia" (v. Krafft-Ebing) since they occur at an age when they should be absent. V. Krafft-Ebing, Féré, Fuchs, Lombroso, Moll, Zambaco and others reported such cases. It is noteworthy that paradoxic sexual impulses have been observed also in animals. Weston reported a six weeks' old colt that used to spring on its own mother when 3 months old; on account of its sexual aggressivity it became so dangerous to other colts and calves that its castration was necessary. The author also mentions masturbation in a colt only 2 months old.

The following case of precocity was observed by me in the Cook County Hospital. The coincidence of imbecility renders the case more interesting and adds to the list of observations as exemplified by the reports of the authors before mentioned.

History.—K. W., 11½ years old, son of Ruthenian immigrants. The father is middlesized, of sturdy build, living at present out of Chicago; mother small. There were two other children with irrelevant histories. The patient was born at full term, weighed allegedly, 7 pounds. He grew first slowly, more rapidly at 5 years of age; he has always been mentally much below par and somewhat hard of hearing, according to his mother's statement. He learns poorly, has a very poor memory and is in the first grade of the public school where he has attended for three years. He has had measles, scarlatina, diphtheria and whooping cough. He often snores and sleeps with open mouth. He began to grow rapidly

about one year prior to this report; no information can be obtained from the mother about the sexual development of her boy; neither does she remember when he began to walk and talk.

Present Status.—The patient is of slender build, of blond type; height 1.51 m.; weight 85 pounds, with waist and coat off. The lower half of the body, measured from the lower edge of the symphysis to the heel, is 75 cm. The musculature is flabby and poorly developed; head rachitic; tubera frontalia and parietalia prominent; fronto-occipital circumference, 55 cm.; there are twenty-eight perfect teeth; no trace of caries; chest poorly developed; chicken-breast deformity; circumference in nipple-line during middle respiratory position, 67.5 cm. The lower part of the abdomen is somewhat pendant, the muscles of the abdominal wall flabby and poorly developed. There is a slight degree of genu valga and beginning pedes valgi.

Genitalia.—In comparison with the age of the boy his genital organs are striking in their degree of development; there are also some secondary sexual characteristics present. The penis is 10.6 cm. long measured from the root at the symphysis to the end of the prepuce, and 9 cm. circumference in the nonerected state. The prepuce reaches about 1 cm. beyond the glans. The testicles are of the size of those in the adult man, 3.5 cm. to 4 cm. long, the left larger than the right. There is an abundant growth of hair on the pubes, more than 5 cm. long; the upper border line is of feminine type; there is a conspicuous brown pigmentation of the median line from the mons veneris to the umbilicus. The scrotum is covered with a few hairs, 0.5 to 1 cm. long. In both axillæ there are patches of skin of 1.5 to 2.5 cm. diameters that are covered with a crop of blond hair about 1 cm. long. The boy has vigorous erections of the penis, as was witnessed in the hospital. The prostate gland is of the size of that of an adult. Massage of the prostate and seminal vesicles, performed once, did not yield sperma. The larynx is very prominent, the voice strikingly deep.

The inner organs show no abnormal conditions; no tumor of the kidneys can be palpated, neither does roentgen-ray examination reveal any anomaly of these organs. The roentgenogram of the skull demonstrates a slightly enlarged sella turcica and a moderate increase in size of the skull. Roentgenograms of the hand show no deviation from the ossification that corresponds to the actual age of the boy. The ear drums are only slightly retracted, the hearing little affected.

Psychic Conditions and Habits.—The boy is very irritable;

"nervous"; cries when his mouth is inspected. He is of a stubborn, disobedient, troublesome disposition, and resentful toward other children, and has to be reprimanded for it in the hospital. At home he prefers to play with boys younger than himself and shuns boys of his size; there are evidences of sexual shame; he chews his nails continually; these are much bitten off. There seems to be at present no particular propensity to the other sex. He cannot count to more than five; even then he must be helped. He cannot write his name unless a copy is placed before him; his handwriting is hardly readable; nor can he do sums; he says for instance, 2 and 2 are 3, 2 and 2 are 6; 1 and 1 are 7. He is not able to say his prayers without being helped by his mother; he does not know any verses or any song, although he has attended, as mentioned before, the public school for three years. In fact, he is too dull to answer simple questions that refer to his own person, and during the examination he gives many evidences of a very poor memory even as to occurrences and experiences that would seem important to a normal boy.

Etiologically, the case may be classified as (primary) hypergenitalism without anatomico-pathologic changes. The clinical examination excludes a tumor of the adrenals and there is no ground for suspecting a tumor of the pineal gland, corresponding cerebral symptoms being entirely wanting.

WOMAN IS NON-LOGICAL.

If a woman gives vent to an opinion, or statement, and a man is so foolish as to take it seriously and to ask her for the proof of it, she regards the request as unkind and offensive, and as impugning her character . . . Woman resents any attempt to require from her that her thoughts should be logical. She may be regarded as "logically insane."—Weininger, The Supreme Woman Hater.

JEALOUSY IN MAN AND IN WOMAN.

The man is jealous when he loves; the woman, tho not being in love, is jealous for the reason that the more admirers are won by other women the smaller grows the number of her own gallants. —Kant.

ALL WOMEN ALIKE.

One woman is so like another that if you know one, you know all, with a few exceptions.—Max Nordau.

ABSTRACTS

A CASE OF SEVERE PRIAPISM ASSOCIATED WITH PERVERSION.

Dr. Wm. H. Dukeman (*Pacific M. J.*, Aug., 1889) was consulted by a stranger who stated that he was suffering intensely from stricture. He was a tall, muscular Englishman, 34 years old. His features were pinched; his general appearance suggested mental depression. His penis was found in a rigid state of erection which had persisted for five months. This had occurred at frequent intervals, for two or three months at a time. The organ measured 8 inches in length on the dorsum, 12 inches from the bulb, and 7 inches in circumference; it was tattoed in various designs, such as serpent heads, coats of arms, anchors, etc. No history could be elicited as to the cause of the trouble. He would not permit any surgical treatment. Antispasmodics and anaphrodisiacs were prescribed. The next day, his father, an official in the English army, related the following history: While stationed at the Solomon Islands, his son at seven years of age was stolen by the natives, and was not recovered until he was eleven. The natives used the boy as an idol, and practised with him the habit so common among them, namely, that of satisfying their sexual passions by the act of suction. This desire and habit grew on the young man, and he had frequent and continuous priapism with intense pain lasting several days. His only relief from this miserable condition was passive perversion. He was married at 16, and had four children. During his married life he enjoyed good health, and was comparatively free from these attacks. After the death of his wife, about 9 years ago, his malady returned with more violence than ever, and for 9 years he has been growing worse. The old perverted passion returned with overwhelming acuteness, and during these times he would fall into a hysterical or trance-like state which would last for several hours. He has given spiritualist séances in various places along the coast, and was called a medium of unusual attainments. It was found that he could be hypnotized by placing one hand on the nape of his neck and the other over his eyes. In this state he would talk of the natives of the islands where he was taken captive and their peculiar habits, while his penis remained as rigid as before. He was under treatment for six weeks. Various remedies were tried without benefit. When the writer saw him later, he stated sexual intercourse only

aggravated his troubles, and his only relief from pain was his old habit. The priapism remained as persistent as ever. No spinal lesion could be discovered. He was able to work. In conversation he used intelligent language, but there was some aberration of the mental faculties. He died of consumption some months later.

LATENT SYPHILIS.

A recent study made by Symmers showed that of the 4,800 autopsies done at Bellevue during the last ten years, a total of 314 cases presented anatomical lesions of syphilis. Dr. A. S. Warthin (*N. Y. M. J.*, January 12, 1918) reports the results of a similar investigation made at Ann Arbor, covering the last ten years, and showing 300 cases of syphilis in 750 necropsies. In both congenital and acquired syphilis these lesions were found in almost every tissue examined. The lesions varied in the stage of their development from the early and active ones to those in which complete fibrosis and healing had taken place. The great majority of these 300 cases occurred in patients in whom syphilis had not been suspected during life. Dr. Warthin draws the conclusion that after a period of more or less activity syphilis tends to become very mild and to pass into a latent state; that there is a large number of such latent cases in the community, and that syphilis accounts for many cases of chronic organic disturbances of ill defined etiology. The investigation showed women more tolerant to syphilis than men, but both seem to resist the infection remarkably well, or, else, the spirocheta is an organism of relatively low virulence for the human race.

FREQUENCY OF SEXUAL RELATIONS.

Dr. G. Frank Lydston (*Impotence and Sterility*) believes that frequency of coitus is not a reliable criterion of sexual excess. Frequent indulgence may be tolerated by some individuals, whilst others may be injured by very infrequent indulgence. The extent to which cohabitation may be indulged in necessarily varies with the individual, but, on the average, it may be said that there are few who are not injured by indulgence oftener than twice or thrice weekly. One of the author's patients stated that he was "now very moderate" and could "get along very well" with a single nightly indulgence. Another subject claimed to have achieved a record of thirty-two separate and perfect acts of copulation, with orgasm, within thirty-six hours, and did not consider the exploit remarkable —which, in the author's opinion, cannot be said of his story.

HERITABLE EFFECTS OF ALCOHOLISM.

Wm. E. Kellicott (*The Social Direction of Human Evolution*), points to the well known fact that only rarely can external conditions affect the germplasm; in most cases the effects of the incidence of environment are purely bodily, as e. g., the effects of such poisons as alcohol on the offspring. Many assert that some of the effects of alcoholism are the weakened, epileptic, or feebleminded conditions found in the descendants, and that these are also particularly liable to disease and infection. The author believes that this has not yet been demonstrated and directs attention to some recent investigations of the problem of the racial, i. e., heritable, influence of alcohol. An investigation has been carried on recently thru the Galton Laboratory for National Eugenics, directed toward ascertaining the precise relation between alcoholism in parents and the height, weight, general health, and intelligence of their children. It was found to be perfectly true that alcoholism and tuberculosis show a high degree of association; but considering the non-drinking members of the same community, just the same high frequency of tuberculosis was found. And the presence of alcoholism in parents was found to be practically without effect upon the height and weight of their offspring. Kellicot suggests that alcoholic excess, like other forms of excess, may be an indication of a lack of complete mental balance or sanity, sure to have become expressed in some form, and that the lack of balance in the offspring of such persons is a simple case of heredity and not the result of parental use of alcohol. The alcoholism of the parents is a result, an indication, and not a cause.

VENEREAL PROPHYLAXIS IN THE NAVY.

The so-called army and navy type of medical prophylaxis is used at the Norfolk Station when men who admit exposure return from liberty. Riggs, of the U. S. Navy Medical Corps, states that the treatment is remarkably effective, and, if used within a short time subsequent to exposure, is practically infallible. With a view of determining the efficiency of this medical prophylaxis for each hour elapsing after exposure, every applicant for treatment at the station was requested to state how many hours had passed since he had been exposed to infection. Great care was taken in recording these figures. There is now available for examination a history of 5,103 treatments concerning which the time of treatment subsequent to exposure is known. Eighty-one, or 1.58 per cent were ineffective. There were 1180 treatments

during the first hour which were followed by a single infection. This infection was carefully investigated, and there is considerable doubt as to whether it was genuine or not. The disease was diagnosed as chancroid, and was cured in two days. Dr. R. A. Bachmann is quoted: "It is an almost overwhelming fact.... that if every illicit or dangerous intercourse were followed by a reliable prophylactic, in a few years we should witness the passing of the scourge as complete as the eradication of yellow fever, bubonic plague, and malaria." To those who maintain that this treatment in the end does more harm than good in that it gives a false sense of security, Riggs answers that their argument is not supported by facts. He has the testimony of a number of experienced medical officers who all declare that a knowledge of the protective value of medical prophylaxis does not tend to increase illicit sexual intercourse. Riggs thinks it is not good morals to hold that because the individual has already taken one false step he shall be denied artificial assistance to save him from the further horrible consequences of a venereal disease. Accordingly, it appears that if we deliberately neglect to use this valuable branch of prevention we are actually guilty of encouraging the spread of venereal disease.—*Social Hygiene.*

TATTOOING AND SYPHILIS.

Drs. Albert Keidel and E. L. Zimmermann (*A. J. of Syphilis*, January, 1918) present an instance of the influence of tattooing on syphilitic eruptions in a case studied by them in the Clinic of the Johns Hopkins Hospital. The patient, admitted on December 14, 1916, was 48 years old, a ship's stoker, formerly a pugilist. He complained of sore throat and an eruption. In 1908 he had been extensively tattooed over the chest and arms. On June 8, 1916, he developed a chancre on the penis eleven days after exposure. The chancre disappeared in a few days under local treatmen with blackwash and iodoform. About six weeks later, July 18, he noticed an eruption on the chest which later spread over the entire trunk and extremities. On the first of October his throat became sore, increasing in severity. Condylomata about the arms made their appearance December 1. No malaise, headache, or osteocopic pain. There were very extensive papuloerosive lesions on the buccal mucous membrane, extending into the pharynx. His voice was low and husky; deglutition difficult and very painful. The tonsils and superficial glands were markedly enlarged. The Wassermann reaction was positive. His skin over the chest,

epigastrium, neck, arms and forearms was beautifully tattooed in blue-black, green, and two shades of red. Distributed over the extremities there were numerous scaly papules, with a tendency to become confluent, and in places forming annules; and there were a few widely scattered papules on the trunk. The eruption in the tattooed areas was sharply localized in portions, except on the forearms where it extended from the decorations out upon the untattooed skin and showed marked tendency to become confluent. The papules were much larger and more elevated than the several widely scattered single papules on the untattooed skin. Moreover, the cinnabar [which is a mercurial salt] pigment showed a marked ability to inhibit the foundation of papules. The eruption stopped abruptly not only where the cinnabar was present but failed to invade the areas of untattooed skin surrounded by cinnabar tinted areas. The writers regret that, after receiving an injection of diarsenol, on his second visit, the patient failed to return so that opportunity for further study was lost, but they are satisfied that sufficient evidence is presented to establish beyond peradventure that there is a definite selective localization of syphilitic deposits in tattooed regions.

SYPHILIS AND THE WAR.

Dr. H. H. Hazen ("Syphilis and the War," *A. J. of Syph.*, January, 1918) records the following antebellum figures of the admissions for syphilis per 100,000 of the army: England (1908), 19.19; United States (1908), 28; Germany (1906), 4.7; Bavaria (1908), 3.6; Austria (1906), 19; Belgium (1906), 6.12; Italy (1902), 12.5. During the war these percentages have increased greatly, as shown by the following statements: In 1916 there were 200,000 cases of acute syphilis along the French battle line alone; in Paris the disease increased 66.6½; up to February, 1915, the Germans had 30,000 fresh cases in their Belgium army alone. The soldier not infrequently returns home to infect his wife, and later there is a crop of congenitally syphilitic children. The different nations have made various attempts to check the spread of venereal diseases. France has her battle lines divided into 21 divisions, with a base hospital for venereal diseases located behind each. The personnel consists of a head, at least one assistant for syphilis and one for urologic cases. These must be well versed in dermatology.

The comparatively satisfactory conditions in the English army are attributed to improved education, the provision of games

and recreations in the cantonments, the decrease of alcoholism, better diagnosis and treatment, and the suppression of quackery. In Australia compulsory treatment by licensed practitioners is provided for. In Germany the efforts for the control of venereal diseases have been extended not only to the part of the population in military service but also to the civilians. Stringent regulations for the control of prostitution have been enforced. Great stress is being placed on diagnosis and treatment of gonorrhea and syphilis. German medical authorities are agreed on the value of providing opportunities for treatment and appreciate the need for measures to compel the continuance of same. Emphasis is placed on the value of personal prophylaxis, in the army as well as among the civilians. The use of the condom, once under legal ban as a contraceptive, is widely and frankly advocated to prevent infection. Calomel ointment and other preparations are being distributed to soldiers and the public, and leaflets are being furnished which describe the method of use of these devices.

Dr. Hazen states that in the United States no systematic attempts have been made to decrease the amount of syphilis in either the army or the navy, and that the result has been an appaling number of cases, the highest in any country. He ascribes this to the fact that the services have not been taken out of politics, and that various enthusiasts have been able to try beautiful moral schemes that have not worked well in practice. Capable surgeons have done good work in limited fields, but on the whole the preventive work has not been sufficient.

SYPHILIS IN MEDIAEVAL PARIS.

Dr. Henry Bouquet has unearthed an interesting historical document—a decree of the Paris Parliament of March 16th, 1496, relative to the prevention of the "great pox." It is interesting to note that the date of this decree is only four years later than the discovery of the New World by Christopher Columbus and the supposed importation of the scourge into Europe. It sets forth that for two years the disease had raged in Paris and other places in France, wherefore the Reverend Father in God, the Bishop of Paris, in association with certain royal officials, was commissioned to devise measures for checking the scourge. A proclamation was to be made by the public crier in the King's name that all men and women suffering from the disease who were not residents of Paris when attacked should, within twenty-four hours, go forth from the city to their native place or elsewhere, as they thought

fit, under penalty of the hangman's rope. To facilitate their departure all such persons were to be given four *sols parisis* as they passed out by the gate of St. Denys or St. Jacques with a strict injunction not to return till they were completely cured. Paris residents were to be confined to their houses and forbidden to go about the city under a like penalty; if they were indigent, they could, on the recommendation of their parish priests or churchwardens, be supplied with suitable provisions. Such poor persons as had no home to go to were to be isolated in houses hired for the purpose in Saint-Germain des Prez, and were to be supplied with food and other necessaries, but were forbidden to go into the city till their cure was complete. Women were sheltered in separate quarters. When accommodation in these houses was inadequate, the patients were placed in barns and other buildings hired at the expense of the city. The patients were not allowed to hold any communication with people outside; breach of this regulation was punished by imprisonment and corporal punishment. This ordinance could not have been very effective, for on June 25th, 1498, the prohibitions were reissued under the penalty of being cast into the river. This appears to be the first attempt to found special establishments for the segregation of syphilitics. It thus marks a date in the social history of venereal disease, but it may also be taken as a record of the first failure of legislative repression.

The desire for travel is simply an expression of restlessness, of a fundamental chafing of the spirit against its bonds.—WEININGER.

We must continually keep before our minds the fact that in no other department of life so much as in the sexual life do we find side by side, and closely associated each with the other, the noblest and the basest, the superhuman and the subhuman, because the finest and the deepest roots of our spiritual and bodily existence spring, for the most part, from this subsoil; and we must remember that man would not be able to sink so deep, far beneath the level of animality, if he had not first raised himself by his own powers, in conflict with Nature and with himself, through an immeasurable height of civilization.—ALBERT EULENBURG.

Psycho-Sexual Gleanings

DIFFERENT STANDARDS OF FEMALE BEAUTY.

. . . . In communities which are at the stage of economic development at which women are valued by the upper class for their service, the ideals of female beauty is a robust, large-limbed woman. The ground of appreciation is the physique, while the conformation of the face is of secondary weight only. A well-known instance of this ideal of the early predatory culture is that of the maidens of the Homeric poems. This ideal suffers a change in the succeeding development, when, in the conventional scheme, the office of the high class wife comes to be a vicarious leisure simply. The ideal then includes the characteristics which are supposed to result from or to go with a life of leisure consistently enforced. The ideal accepted under these circumstances may be gathered from descriptions of beautiful women by poets and writers of the chivalric times. In the conventional scheme of those days ladies of high degree were conceived to be in perpetual tutelage, and to be scrupulously exempt from all useful work. The resulting chivalric or romantic ideal of beauty takes cognizance chiefly of the face, and dwells on its delicacy, and on the delicacy of the hands and feet, the slender figure, and especially the slender waist. In the pictorial representations of the women of that time, and in modern imitators of chivalric thought and feeling, the waist is attenuated to a degree that implies extreme debility. The same ideal is still extant among a considerable portion of the population of modern industrial communities; but it is to be said that it has retained its hold most tenaciously in those modern communities which are least advanced in point of economic and civic development, and which show the most considerable survivals of status of predatory institutions.—VEBLEN: *The Theory of the Leisure Class.*

THE CAUSATION OF SEX.

Dr. E. Rumley Dawson holds that the sex of the child depends solely upon which ovary supplies the ovum fertilized. If the ovum comes from the right ovary, the child is a boy; if from the left, a girl. The father has no influence in determining the sex of the future child, nor have any of the countless old and new recipes for the production of a child of a specific sex. Another theory of Dawson's is designed to make possible the prediction of the sex

of coming children in multiparae. He contends that the ovaries ovulate alternately. Moreover, the production of children of either sex as desired should—within limits—be possible in the case of multiparae. Dawson claims that he has been successful in many instances.—[Dr. Dawson's theory has as much value as all the rest of the theories of sex causation. Women who have their right ovaries removed gave birth to boys, and women with their left ovaries removed gave birth to girls. So what becomes of the theory? *Editor.*]

ETIOLOGY OF NEURASTHENIA.

Dr. Lydston (*Impotence and Sterility*), believes that neurasthenia is more often a purely sexual phenomenon than is generally suspected. It seemingly is due to causes which affect the production or composition of sex gland hormone. Long continued emotions, especially sex emotion, produce it. Worry, cerebral overstrain, sexual desire without gratification—sometimes even sexual life without desire—sexual excess, frequent child bearing—or no children at all, after the proper age—irritation of the sexual apparatus, in nutrition from any cause, all are disastrous, probably thru vitiating the quality or lessening the quantity of the hormone which, in the sex gland nutritive cycle, is necessary to the structure and functioning of both the internal secretory and generative gland cells themselves. The author assumes that chronic infectious diseases, such as syphilis, act upon hormone production in two ways, viz.: 1. Worry, producing nutritive depressions and perverted chemism; 2. Intoxication—inhibition and perversion of function of the internal secretory apparatus. The result is profound neurasthenia. The exhaustion produced by any disease is merely neurasthenia, probably produced by internal secretory disturbance affecting the production of hormone, the natural rejuvenator of nerve energy.

THE TULIP MANIA.

Sidis (*The Psychology of Suggestion*) records what was perhaps the strangest craze in the world's history. About the year 1634 the Dutch became suddenly possessed with a mania for tulips. The ordinary industry of the country was neglected, and the population embarked in the tulip trade. The tulip rose rapidly in value, and when the mania was in full swing some daring speculators invested as much as one hundred thousand florins in the purchase of forty roots. The bulbs were as precious as

diamonds; they were sold by their weight in perits, a weight less than a grain. Regular marts for the sale of roots were established in all the large towns of Holland....The stock jobbers dealt largely in tulips, and their profits were enormous. Many speculators grew suddenly rich. The epidemic of tulipomania raged with intense fury, the enthusiasm of speculation filled every heart, and confidence was at its height....Everyone imagined that the passion for tulips would last forever....Nobles, citizens, farmers, mechanics, seamen, footmen, maid-servants, chimney-sweepers and old clothes women dabbled in tulips.... So contagious was the epidemic that foreigners became smitten with the same frenzy, and money poured into Holland from all directions. This speculative mania did not last long; social suggestion began to work in the opposite direction, and a universal panic suddenly seized on the minds of the Dutch. Instead of buying, everyone was trying to sell. Tulips fell below their normal value. Thousands of merchants were utterly ruined, and a cry of lamentation rose in the land.

INFLUENCE OF THE AGE OF THE PARENTS UPON THE CHILDREN.

Korosi (*Trans. Internat. Cong. of Hyg.*, London, 1891), as a result of the investigation of 24,000 unselected individuals, came to the conclusions that the children of fathers below twenty and above forty years are weaker than when the fathers are between these ages, also that the children of mothers over forty years of age are weaker than those born when the mother is below this age. Dr. A. Marro, Director of the Lunatic Asylum of Turin (*Influence of the Age of Parents on Offspring*, 1912) believes that mental and physical stigmata of degeneracy are commoner in children born of parents under the age of 26 and over that of 40 than in those born between these ages. Matthews Duncan (*Lancet*, Jan. and March, 1883) is of the opinion that premature and late marriages are influential in the production of idiocy. Dr. A. F. Tredgold (*Mental Deficiency*, 1914), found a similar disparity existing in 4 per cent of his own patients, in all of them the father being the elder. In all these families, however, a well-marked neuropathic diathesis was present. Dr. Tredgold has knowledge of several cases in which a similar difference existed without morbid heredity, where the offspring is perfectly healthy. He is of the opinion that the influence of such a condition is in itself really infinitesimal.—[And so does the Editor.]

MARRIAGES BETWEEN WHITES AND JAPANESE.

Dr. Baelz, of the Tokyo University, writes regarding marriages between whites and Japanese: "On this question I may speak with a certain degree of authority, having been the first, and in fact up to this day the only scientist, who has made a special study of the comparison of the physical qualities of the Japanese and European races. Besides, as a physician in Tokyo during thirty years, I have had the opportunity of examining a large number of Eurasians, and I have paid particular attention to them. The result of my observations is that they are a healthy set of people, and do not hesitate to say that none of the common arguments against them is supported by science. They are on the average well built, and show no tendency to organic disease more than Europeans or Japanese do. This is the more remarkable as many of them grow up under unfavorable circumstances, the father often having left them with little money to the care of a mother who has no authority over them. This is a particularly important point if the moral qualities are considered. In Europe too, we know that abandoned illegitimate children very often turn out badly, and a fair comparison must take that into serious consideration." Dr. Baelz then quotes the director of a school who has had in his classes, side by side, Europeans, Japanese, and almost all the male halfbreeds in Tokyo and is of the opinion that if properly brought up, the halfbreeds are morally and intellectually in no way inferior to the children of both races. As a rule they are taller and more robust than the Japanese, and in every branch of learning they are up to the standard of their fellow scholars.—L. Lawton: *The Empires of the East.*

CRIME AND PUNISHMENT.

The celebrated jurist R. von Thering (*Struggle for Law*) shows the direct relationship between economic and social conditions and the crimes most severely punished. Every state, he says, punishes those crimes most severely which threaten its own peculiar condition of existence, while it allows a moderation to prevail in regard to the crimes which not infrequently presents a very striking contrast to its severity as against the former. A theocracy brands blasphemy and idolatry as crimes deserving death, while it looks on a boundary violation as a mere misdemeanor. The agricultural state visits the latter with the severest punishment, while it lets the blasphemer go with the lightest punishment. The commercial state punishes most severely the uttering of false

coin; the military state, insubordination and breach of official duty; the absolute state, high treason; the republic, the striving after regal power; and they all manifest a severity in these points which contrasts greatly with the manner in which they punish other crimes. In short, the reaction of the feeling of legal right, both of states and individuals, is most violent when they feel themselves threatened in the conditions of existence peculiar to them.

THE RACE PROBLEM.

Carl Kelsey (*The Physical Basis of Society*, 1916) argues against the attempt to build a biological foundation for the walls of race prejudice. In the opinion of many whites, a Negro is a Negro, and a Mulatto is a Negro, but biologically the Mulatto is not a Negro. Biologists tell us that there is no reason to anticipate the production of a superior type by crossing two species. Kelsey replies that this has happened more than once in the history of animal breeding, and further, domestic animals are specialized as human races are not. Evidences of uniformity of descent are only found in outlying, remote and rather inaccessible regions, and nowhere under such conditions has any great civilization developed. On the contrary, wherever we turn to the great nations of the world we find every indication of race mixtures far exceeding the popular belief of the people themselves. Kelsey maintains that there is no evidence worthy of credence to show that the intermarriage of even the most widely separated races results in physically inferior offspring. The fusion of races, whether favored or not, whether prohibited or not, is taking place. The author does not want to have this statement interpreted that the fusion of races is always and under all circumstances wise or desirable. As to the great race problem in America he sees but two solutions. The one is amalgamation. The other is a caste system much like that of India with its denial of opportunity to the lower castes, the consequent destruction of democracy, and the downfall of Christianity as now understood at least.

The writer sees more involved in the race problem than the mere desire to preserve the purity of the stock, or the emotional wish not to extend social equality to a group as yet inferior. The intermarriage of two individuals of two races must be considered in the light of their own qualities just as if they were of one group; there are individuals of all grades in all groups. On the ground of obvious social difficulties, he thinks no thoughtful person can today advocate the intermarriage of white and black as a solution

of the present problem, but he asks: why decree by law that the thing may not occur when it is perfectly possible that in years to come such intermarriage will seem both natural and desirable? Just such a change of sentiment has come with regard to the Indian.

TOO MANY CHILDREN AND EUGENICS.

J. E. Wallace Wallin (*Problems of Subnormality*) points to a report, according to which 30 per cent. of the general population are carriers of neuropathic defects; 15 per cent. of the present generation produce 50 per cent. of the next generation, and this producing minority represents the poorer, lower or eugenically inferior elements of the population. According to Tredgold, 80 per cent. of feeble-mindedness is due to neuropathic inheritance. Wallin demands the prevention of procreation during the periods of physiological immaturity, and of too many or unwilling conceptions. Precocious marriages tend either to curtail the life expectancy of the progeny, to retard the development of the fetus, or to result in sterility. He points to statistics showing that the highest percentage of child mortality occurs when the pregnancies take place at or before the age of 16, and the lowest when they take place between 29 and 32. Too frequent pregnancies are also antieugenic. By giving expectant mothers a ten days' rest period before confinement the weight of the newly born can be increased 10 per cent. There are hundreds of thousands of families producing a progeny too multitudinous for their "bank account." As a consequence, the children grow up in squalor, inadequately fed and clothed, poorly safeguarded from moral contamination and physical injury and indifferently disciplined and educated. Again, many of these children, as well as of children born in better circumstances, are unwelcome arrivals. The parents did not want them. To prevent the birth of unwelcome children, attempts are made to abort, frequently to the permanent injury of the mother or the child.

THERE IS NOTHING NEW UNDER THE SUN.

An Ancient Eugenist.

We look for rams and asses and stallions of good stock [eugeneos] and one believes that good will come from good, yet a good man minds not to wed an evil daughter of an evil sire.... Wealth confounds our stock. Marvel not that the stock of our folk is tarnished, for good is mingling with bad.—Thus sang the Greek poet Theognis, of Megara, in the Sixth Century B. C.

EQUALITY DOES NOT INVOLVE EQUIVALENCE.

Physiology, expediency, experience, instinct, all deny—cheerfully and emphatically deny—the mental, emotional, moral and physical equivalence of men and women; but to deny equivalence is not to deny equality.—R. C. Macfie: *Heredity, Evolution and Vitalism.* 1912.

PARENTAL ALCOHOLISM AND DEFECTIVE MENTALITY IN THE OFFSPRING.

Parental alcoholism is regarded by many as a factor in causing a defective mentality in the offspring. This has been thought to act on the germplasm before conception, or directly on the unborn child during prenatal life. Edgar Schuster points out that *a priori* considerations might well lead one to believe that alcohol circulating in the mother's blood and transfusing thence into the vessels of the child, might well modify in a harmful manner the rapid process of growth and tissue differentiation which it is undergoing, with the result that normal development of mind and body be prevented, and that it be also not incredible that a somewhat similar result might be obtained by the action of the germplasm itself. Schuster says that it seems to be extremely difficult to obtain direct evidence of a convincing kind as to the exact effects of either of these supposed methods; altho much sought, it has not yet been found.

LATTER-DAY TENDENCIES IN ART, ETC., AND THE DECLINING BIRTH RATE.

Dr. George E. Dawson (*The Right of the Child to Be Well Born,* 1912) points to the modern tendencies in art, literature, the drama, and to many of our popular manners and customs as an index of decaying parental interest in current civilization. Motherhood has been idealized thruout human history. The writer notes that this is not the case at the present time, at least in the more cultured circles of American Society, where woman as *mother* is not impressed upon the imagination of children and young people. It is woman as an academician—excelling in scholarship, taking degrees, traveling....in pursuit of some specialty, and finally entering upon a professional career of some kind—that becomes the ideal of thousands of the brightest girls and young women, in the schools, colleges and universities. It is woman in public life—as a club woman, author, actress, social reformer, or political agitator—that bulks up most conspicuously in the popular imag-

ination as doing the things that are really worth while for the women of the present age. It is the *detached* woman whom one sees everywhere, and who is influencing most profoundly the ideals of woman's character and function in the world. These detached women are the heroines of novels, the central figures on the stage, the subjects of all kinds of popular art. It is not the Madonna that we see on the covers of current literature, in the half-tones of magazines and newspapers....or in the fashion-plates....It is the Gibson girl that we see, the actress, or some other variant far removed from the Madonna type of womanhood....In street life the woman with the lines of maternity in face and form has well nigh disappeared, except in rural communities and in those parts of our cities where the foreign population still keep alive the interests and customs of naive motherhood. Everywhere on the thronging thorofares of city life....we see, not Madonnas but Gibson girls, actresses and all sorts of social corsairs, rushing hither and thither, in modish dress that not infrequently symbolizes the sacrifice of that physical development and health, and those intellectual and moral qualities which make women efficient mothers of a race of men.—[Only six years since the above has been written, but doesn't it sound like the echo from a dim, dim past?]

MORAL IMBECILITY OF THE "REFORMERS."

I so frequently notice among Moral Reformers.... a frantic and unbridled desire to eliminate from our social world any form of "Temptation"....No scheme is too extravagantly impossible to invoke in this cause. No absurdity but we are asked to contemplate it with a seriously long face, if it is sanctified by the aim of eliminating some temptation from the earth....The fact is that we cannot have too much Temptation in the world. Without contact with Temptation Virtue is worthless, and even a meaningless term. ....The zeal of the Moral Reformer who would sweep away all Temptation and place every young creature from the outset in a Temptation-free vacuum, even if it could be achieved—and the achievement would not only annihilate the whole environment but eviscerate the human heart of its vital passions—would merely result in the creation of a race of useless weaklings. For Temptation is even more than a stimulus to conflict. It is itself, in so far as it is related to Passion, the ferment of Life. To face and reject Temptation may be to fortify life. To face and accept Temptation may be to enrich life. He who can do neither is not fit to live. He can indeed be sent to the Home for Defectives. The pessimist may

cry out at the size of the Homes that his fears portend. Yet, even at the worst, who will deny that it is better, beyond comparison better, that even only a minority of Mankind should be free—free to develop in the sun and free to climb to the sky and free to be damned—than that the whole world should be made one vast Home for Moral Imbeciles?—Havelock Ellis.

WOMAN'S POSITION IN PRIMITIVE AND CIVILISED SOCIETY.

Civilization being almost entirely a product of man, shows... that it is based chiefly upon his own needs and requirements. In primitive conditions, motherhood forms no bar nor hindrance to the woman in any direction. Whether a gynocratic interpretation of primal society be considered as proved or not, the fact remains that the simple division of labor between the sexes gives to the female the same rank and value as the male.... It is only under the exactions of civilization that woman is downed, because of her maternity, to occupy the position of a subordinate and dependent creature, a human being of the second order.... But this is in no wise to be considered as an objection to civilization in itself.... It is only where civilization has attained to a lofty level, and the consequences of certain influences of culture have reached their full development in man, that there presents itself to woman any possibility of taking part in the work of civilization beyond the family circle and thus obviating the onesidedness of masculine culture.—Rosa Mayreder: "*A Survey of the Woman Problem.*"

VIRGILIUS VERSUS DON JUAN.

Tarde ("*La Morale Sexuelle,*" cited by Ellis ("*Task of Social Hygiene*") expresses the opinion that when masculine energy dies down in the fields of political ambition and commercial gain, the energy liberated by greater social organization and cohesion may find scope once more in love. For too long a period, he believes, love, like war and politics and commerce, has been chiefly monopolized by the predatory type of man as symbolized by the figure of Don Juan. In the future, Tarde says, the Don Juan type of lover may fall into disrepute; giving place to the Virgilian type, for whom love is not a thing apart but a form of life embodying its best and highest activities.

THE VILLAINY OF A MILKMAN AND THE STUPIDITY OF THE LAW.

Jane Addams (*A New Conscience And An Ancient Evil*) narrates the story of a girl of fifteen, acting in a Chicago theatre. The girl attracted the attention of a milkman who gradually convinced her that he was respectable. Walking with him one evening to the door of her lodging-house, the girl told him of her difficulties and quite innocently accepted money for the payment of her room rent. The following morning as she was leaving the house the milkman met her at the door and asked her for the five dollars he had given her the night before. When she said she had used it to pay her debt to the landlady, he angrily replied that unless she returned the money at once he would call a policeman and arrest her on a charge of theft. The girl, helpless because she had already disposed of the money, was taken to court, where, frightened and confused, she was unable to give a convincing account of the interview the night before. Miss Addams says that if it had not been for the prompt intervention on the part of a woman, the girl would either have been obliged to put herself in the power of the milkman, who offered to pay her fine, or she would have been sent to the city prison, not because the proof of her guilt was conclusive, but because her connection with a cheap theatre and the hour of the so-called offence had convinced the court that she belonged to a class of women who are regarded as no longer entitled to legal protection.

WOMAN THE REACTIONARY, THE ETERNAL PHILISTINE?

St. Augustine, at an early period of his career, conceived with certain friends the idea of forming a community having goods in common; the scheme was almost carried out when they discovered that "the little wives (mulierculæ) which some already had and others would shortly have, objected, and so the scheme fell thru.

Dr. Möbius accuses women of hating all new things and hanging like so much lead about man's neck. He says: "Just as animals since time immemorial do the same things over and over again, so would the human race, had there been only women, remained in its pristine state. All progress derives from the man." —However, "la donna è mobile."—Laura Marholm expresses the opinion that "Woman likes change and variety; man thrives in that monotony which drives a woman to desperation."

SEXUAL POWER AND GENIUS.

Metchnikoff (*The Prolongation of Life*) suggests that artistic genius and perhaps all kinds of genius are closely associated with sexual activity. He quotes Dr. Möbius who formulated the proposition that "artistic proclivities are probably to be regarded as secondary sexual characters." Metchnikoff believes that love was the great stimulus of Goethe's genius, and says that singers and poets are stimulated in their arts by the love they awaken. Castration inhibits poetic genius which is always intimately associated with sexual power. Just as castrated animals retain their physical strength, but become changed in character, losing in particular their combative nature, so a man of genius loses much of his quality with the sexual function. Amongst the Eunuchs on record, Abelard is the only poet, but Abelard was forty when he ceased to be a man, and at the same time he ceased to be a poet. Metchnikoff points to some musical composers who have been eunuchs, but he shows that these were of mediocre ability and their names have been forgotten. He states that castration at an early age has a much more powerful influence in modifying the secondary sexual characters than when it takes place at a more advanced period of life.

USEFULNESS OF OLD WOMEN.

Referring to the well-known fact that an ordinary woman ceases to be fertile at between forty and fifty, at a time when, according to statistics, she has still on the average twenty years to live, Metchnikoff (*The Prolongation of Life*) suggests that during this long period she could perform an extremely useful function consisting chiefly in bringing up children. Deploring the fact that old age begins too soon, that it is not what it ought to be under normal conditions, and that human life itself does not last nearly so long as it ought to in "ideal conditions" (a contradictio in adjecto, for, if ideals become conditions, i.e., realized, they are no longer "ideal"), his optimism induces him to make the prediction that human life will become much longer and the part of old people will become much more important when one day science occupies the preponderating place in human society, and when knowledge of hygiene is more advanced.

THE ORIGIN AND JUSTIFICATION OF CANNIBALISM.

Dr. Joulin (Paris) holds that in the primitive ages, when man was unprovided with weapons, he satisfied his carnivorous appetite with the weakest of his brethren, as being less capable of resistance than the beasts of the fields. As civilization crept on, members of a tribe ceased to eat their own people, but chose those of some different community whom they might have been able to overpower. By and by, when weapons of defense and attack came into use, men found their own race more difficult to overcome, and accordingly turned for their daily nourishment to animals as less capable of defending themselves by artificial assistance. From this Dr. Joulin argues that to kill one's own kind from hunger, and for the victor to eat the vanquished, was quite natural and excusable.—Quoted by C. E. Woodruff: "*Expansion of Races.*"

MEDICAL SELECTION.

It has long been a charge against medicine and hygiene that they tend to weaken the human race. By scientific means unhealthy people, or those who inherited blemishes, have been preserved so that they can give birth to weak offspring. If natural selection were allowed free play, such individuals would perish and make room for others, stronger and better able to live. Haeckel has given the name "medical selection" to this process under which humanity degenerates because of the influence of medical science.

AFFECTION FOR ANIMALS.

In discussing how fondness of domestic animals, such as dogs and cats, may be often associated with an erotic element, Dr. Magnus Hirschfeld, of Berlin, (*Naturgesetze der Liebe*) relates the following episode. For quite a number of years he had been the family physician of an old couple. The husband, the scion of an old house, was a high retired army officer. One day the old man had a stroke of apoplexy. Dr. Hirschfeld was sent for. On his arrival at the bedside, at an early hour in the morning, he found the patient was dead. The doctor broke the news as gently as possible. This was the reply of the bereaved widow: "Oh, doctor, what have I not suffered during this year! In January our parrot died, in April my dog, and now my husband, too."

THEOLOGIANS ON THE SEXUAL INSTINCT.

Luther on sexual abstinence: "He who wants to resist the natural sex impulse and does not want to give way to it, what else does he do but to hinder nature from being nature, fire from burning, water from wetting, and to demand that man shall not eat, nor drink, nor sleep?"

Frenssen, a Lutheran pastor and celebrated modern novelist, writes: "Sensuality is not sin, but, quite on the contrary, an ornament of life, a gift of God, the same as the gentle breezes of Spring and Summer. Sensuality should be enjoyed with a good conscience and a glad heart. We should allow it to all healthy adults who long for it, the same as we are pleased when we see them delighted by the sight of the ocean and by the autumnal gales waving around their foreheads."

On this Dr. Magnus Hirschfeld (*The Natural Laws of Love*) comments that Luther and Frenssen had apparently not recognized the mutual connection that exists between sexual abstinence and religious emotion. Here a statement by Iwan Bloch (*The Sexual Life of our Time*) may have its place: "In a certain sense the history of the religions can be designated as the history of a certain form of manifestation of the sexual instinct, especially in its effect on the imagination and its creations."

Father Carl Jentsch, a catholic priest, declares that sexual functions have just as little to do with morality as the functions of nutrition and that, consequently, the gratification connected with them cannot be sinful.

SMUTTY STORIES.

Havelock Ellis has pointed out that the smutty story is in reality a symbolic coitus. There is a period of nervous excitation which is discharged by the guffaw which follows. In discussing Freud's theory of wit Brill carries the analysis somewhat further showing that the smutty joke is a variety of exhibitionism, and under suitable conditions an attempt more or less conscious, at seduction. The factors involved are the same whether the joke is very delicate or very coarse, so that a person who abhors vulgarity, but likes a 'good' joke is merely emphasizing his superior esthetic development, but the morality of the process is the same. When the Hawaiian evolves a smutty story he, being a heathen and shameless, makes a song of it to dance by, but his civilized brother sneaks into the Club and fortifies himself with a highball before he can *exhibit*.

EFFECTS OF CIGARETTE SMOKING.

Parkinson and Koefod (*Lancet*, Aug. 18, 1917) made studies on inhalers and non-inhalers and observed that, in health, the smoking of a single cigarette usually raises the pulse rate and blood pressure perceptibly; their effects are a little more pronounced in cases of "soldier's heart." The smoking of a few cigarettes can render healthy men more breathless on exertion, and manifestly does so in a large proportion of these patients. Excessive cigarette smoking is not the essential cause in most cases of "soldier's heart," but it is an important contributory factor in the breathlessness and precardial pain of many of them.

MORAL AND ESTHETIC PROGRESS HINGE ON MATERIAL AND INTELLECTUAL PROGRESS.

Moral progress and esthetic progress do not come about essentially by origination and rational diffusion. Progress in these departments is usually the consequence of material or intellectual advancement. The sparing of captives began as soon as men reached the agricultural stage and were able to set their captives to productive labor. In the Northern states, the abandonment of African slavery seems to have come about in consequence of the general adoption of expensive farm implements which slaves could not be brought to use skilfully or carefully. The improvement in the status of the wife flows from the necessity of making matrimony more attractive to woman, now that so many industrial and professional courses are open to her. That militant ethical opinion which slashes now here, now there, laying low at each stroke some wrong or abuse, is the outcome of improvements in the apparatus of publicity. As instances of moral advance conditioned by intellectual progress may be cited—the humanization of punishments in consequence of the diffusion of scientific ideas of crime and punishment; the abandonment of judicial torture owing to the psychological demonstration of its futility; the restriction of child labor following upon our fuller knowledge of the bodily and mental growth of children; the introduction of safety appliances in industry after investigations unveiling the vast and bloody tragedy of industrial accidents.—Edward A. Ross: *Social Psychology.*

CULTURE.

Culture is not a matter of books or acquired formulas, it is simply being "human," and it comes from a wide and sympathetic

contact with people. It grows out of the play-spirit far more than it does out of the university or the cloister. We all love the natural person, thus paying a compliment to the emotional power and lack of self-consciousness that combine to produce real spontaneity.... We all love Feeling, but are too "civilized" and artificial to admit it.—ELIZABETH SEVERN: *The Psychology of Behavior.*

RACIAL TRAITS.

E. A. Ross (*Social Psychology*) thinks that uniformities arising directly or indirectly out of race endowment—negro volubility, gypsy nomadism, Malay vindictiveness, Singhalese treachery, Magyar passion for music, Slavic mysticism, Teutonic venturesomeness, American restlessness—probably are much less congenital than we love to imagine. Race, he says, is the cheap explanation tyros offer for any collective trait that they are too stupid or too lazy to trace to its origin in the physical environment, the social environment, or historical condition.

BIOLOGY AND REFORM.

At every turn the student of political science is confronted with problems that demand biological knowledge for their solution. Most obviously is this true in regard to education, the criminal law, and all the numerous branches of policy and administration which are directly concerned with the physiological capacities of mankind. Assumptions as to what can be done and what cannot be done to modify individuals and races have continually to be made, and the basis of fact on which such decisions are founded can be drawn only from biological study. A knowledge of the facts of nature is not yet deemed an essential part of the mental equipment of politicians. But as the priest, who began in other ages as medicine man, has been obliged to abandon the medical part of his practice, so will the future behold the schoolmaster, the magistrate, the lawyer, and ultimately the statesman, compelled to share with the naturalist those functions which are concerned with the physiology of the race.—WILLIAM BATESON: *Heredity in Man.*

VOYEURISM AS A PUBLIC INSTITUTION.

To demonstrate man's reverence for the immortalizing act of generation some phallic worshipping sects of India and the natives of some of the Pacific Islands practice particular rites attended

with elaborate religious ceremonies. A navigator, writing of one of their religious festivals, says (quoted by CLIFFORD HOWARD: *Sex Worship*): "A young man of fine size and perfect proportions performed the creative act with a little miss of eleven or twelve before the assembled congregation, among whom were the leading people of rank of both sexes, without any thought of observing otherwise than an appropriate religious duty."

"FRATERNITY OF HUSBANDS."

The Esquimaux of today have what Reclus (*Primitive Folk*) calls a "fraternity of husbands," a kind of promiscuous intercourse existing between the married, but not generally practised by wives with bachelors. "It is a spurious monogamy; every man is willing to lend his wife to a friend; every wife is willing to receive her neighbor's husband. Adultery is a daily escapade, and on this point a husband never picks a quarrel with his better half."

A CAUSE OF MARITAL INFELICITY.

In most cases of marital infelicity, it is safe to say that the husband is at fault. There is a very cogent reason for this. He usually has in mind a physical standard based upon previous experiences. While the glamor of early married life lasts, he is satisfied with the situation. The inexperience of the wife primarily is a decided novelty; when, however, satiety arrives, as it usually does sooner or later, he recalls memories of past experiences in the light of which the physical charms of the wife begin to pale. He soon discovers physical incompatibility, and resumes the pursuit of elusive past sexual impressions that his marriage temporarily interrupted. His relations with his wife perhaps began practically with legalized rape, that served to make permanent and incurable any qualities of frigidity which she primarily may have possessed. For her, the marital relation is only a painful and disgusting memory inspiring her with abhorrence.—G. FRANK LYDSTON.

DUTIFUL SONS.

....The inhabitants of Sumatra, gentle enough in their ordinary customs, solemnly eat their old men, in the belief that they are thereby observing the most sacred of their duties as sons. —GUGLIEMO FERRERO.

CIRCUMCISION.

Parents who do not have an early circumcision performed upon their boys are almost criminally negligent.—G. Frank Lydston.

EARLY MARRIAGES.

Nature fixes puberty at the age of 15, but the majority of men do not marry until 25 or 30. Thus for more than ten years nature is reminding the man, day and night, of what she considers his duty.—A. Fournier.

DIAGNOSTIC.

Objection, evasion, joyous distrust, and love of irony are signs of health; everything absolute belongs to pathology.—Nietzsche.

BLACK HATS AND RED FEATHERS.

When a man has discovered why men in Bond street wear black hats, he will at the same moment have discovered why men in Timbuctoo wear red feathers.—Chesterton: *Heretics.*

IMPORTANCE OF SEXOLOGY.

For the physician of the future a thoro knowledge of sexology will be the principal basis.—Dr. Hermann Rohleder.

OUR IGNORANCE.

In matters of sexual love we are all still more or less savages; our ignorance in the greatest of all human passions is stupendous. —Paolo Mantegazza.

LOVE IN MAN AND WOMAN.

The desire to love is stronger in man; the desire to be loved, stronger in woman.—Magnus Hirschfeld.

A WORLD WITHOUT LOVE.

What would the most beautiful time of our life be without love? We would vegetate, but we would not live.—Ninon de Lenclos.

THE VANITY OF THE MALE.

The art of winning a woman by our personality affords, perhaps, more gratification to our vanity than to our sensuality.—Schopenhauer.

WOMAN AND RELIGION.

Religion is a part of woman's sex life.—Goncourt.